

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

1. Shepherd giveth
h. or the sheep.
John 10:11

Haugen, Rev. A. K.
dec43

Volume 19

Winnipeg, Manitoba, Second No. in July, 1943

No. 14

5th. Sunday after Trinity.

A MINISTER AND A WITNESS

Lesson: Acts 26: 1—18.

"For to this end have I appeared unto thee, to appoint thee a minister and a witness...." —Acts 26:16.

Why did Jesus appear to Paul on the Damascus road? Why did He appear to you, dear Christian—when that light of His holiness brought your proud and wayward heart to sense its sinfulness, blindness and helplessness? Oh yes, it was to save you, save you from your sins in this world, and from the consequences of your sins in eternity. Truly, we shall never be able to thank God enough for what we have been saved from.

But we are not only saved *from*, we are also saved *for*. True Christianity is not merely negative, it is prevailingly positive. The Christian life is not primarily a "do-not" life, it is genuinely a "do" life. The saying, "We are saved to serve" is Biblical. So if you have no desire to serve, you had better examine yourself in the light of God's Word to see if you are a child of God. If you never open your mouth to confess Christ, it must be either that you have nothing to witness, or else that you are disobedient to the Holy Spirit. The lost can not witness to Christ's saving grace; the disobedient, backsliding Christian, will not. The one is lost, the other going lost. The call to repentance when responded to becomes an introduction to service. Salvation experienced is the basis for witnessing, the Spirit furnishing the power and guidance through the Word. That is God's plan. "For to this end have I appeared to thee, to appoint thee a minister and a witness."

—A minister and a witness. Yes, that is what every Christian should be. Not a minister in the narrow meaning of the word in which we often use it, in the sense of the pastor of a congregation, or a public and official preacher of the Word. Minister means one who ministers, that is, serves. A Christian is a servant of Christ, Who is his Lord, and guides and directs him in his service. Not all are apostles, like Paul, not all are great reformers like Luther, nor are all pastors, teachers or missionaries. Not all will witness to kings and mighty rulers, or to the whole civilized world of his time as did Paul; not all will carry the Gospel to far lands. The field of your witnessing and service may be quite commonplace. Like the Samaritan woman, it is likely to be your home town, like an Andrew, it is likely to be to some Peter in your own family circle. (John 1: 41). Fields of service may differ, the courts of everyday life where we witness may be varied, but to serve and to witness for Him—that, Christ expects of us. And it ought to be our joy—a hearty thank-offering to God for the full and free salvation that is ours in Jesus our Savior.

"To appoint thee a minister and a witness." True ministers and witnesses, in whatever field, are not self-appointed, nor even man-appointed, but God-appointed—God-made. True, there must be an inner call, but that is also from God. The outer call through men and human agencies, so far as it is a true call must be from God too. God normally works and calls through men. Only Christ through the Holy Spirit can fit us for service or for witnessing.

The Christian life or service and witnessing is not a monotonous, drab and anemic existence. Ask Paul as he stands before Agrippa, or as he sings praises to God at mid-night in the jail at Philippi, or as he comforts his despairing fellow-voyagers as the faced shipwreck on the stormy Mediterranean. God's appointment for you will challenge, yet exercise your courage; will try, yet strengthen your faith; test, yet reward, your faithfulness, if you seek your help in Christ. "The people that know their God shall be strong, and do exploits" (Dan. 11:32). As a minister and a witness, are you among them? God grant it, Amen. —A. K. H.



The Reverend J. J. Akre celebrated his eightieth birthday April 14, 1943. His has been a long life of service.

In response to his greetings to the convention, the following resolution was adopted:

"Be it resolved that the District of Canada appreciates very much the interest expressed in Rev. J. J. Akre's message to the convention, and gives thanks to God for the long and faithful service that Rev. Akre was permitted to render this district.

It is the hope and prayer of the District that Rev. J. J. Akre may still enjoy health and happiness in the years to come."

Rev. Akre manifested a great interest in the Shepherd. Because of his interest it was possible for the paper to continue.

(See Interview by Rev. H. E. Jorgensen printed in the Norwegian section of this issue.)

—V.

Convention Journey continued

Anniversary.

Next year it is fifty years since the Rev. Bersvend Anderson arrived in Canada. It means that work of the Norwegian Lutheran Church in Canada is fifty years old. Perhaps some suitable way should be found by this convention to commemorate the event.

Our Board of Parish Education.

As a District we should appreciate the efforts our present Board of Parish Education has made to adapt our system of childhood training to conditions in these western provinces, and to the special difficulties occasioned by the war situation. May it or its successor continue the good work.

Application for Membership

The following congregations have applied to this convention for membership in the N.L.C.A.

Mount Olive Ev. Lutheran Congregation, Eldersly, Sask.

Dovre Ev. Lutheran Congregation, Rose Valley, Sask.

Pastor's Salaries

Salaries of pastors in this District have generally been too low. The increasing cost of living has, therefore, made it difficult for some of our men to live and to do their work. It is pleasing to note that several charges have raised the salaries of their pastors in a substantial way. I men-

tion Preeceville, Birch Hills, Viking, and Wetaskiwin. There are doubtless others, but these are the ones that have come to my attention.

Necessity of Increased Self-support.

The fields are white unto harvest. It is distressing to visit one field after another, where we have responsibility for the work of the Lord, without being able to do anything about it. This is due, in the first place to the shortage of workers, but also to the fact that much of the money we have for mission work is tied up in congregations that are from thirty to forty years old.

The appropriation voted to us by the Board of Home Missions is much larger than it has been for many years. It is also a good deal larger than that of any other district. It cannot be increased. The only way we can extend our work is by increasing self-support. From now on this is also the only way the salaries of pastors can be increased, where they are still inadequate.

It is gratifying to note that Rev. K. A. Knutson's charge at Cabri, Sask., has become self-supporting during the past year. We commend Pastor Knutson for his efficient work, also for his faith and courage.

The following mission charges have increased their self-support during the past fiscal year: Assiniboia, Calgary, Edberg, Edmonton, Macoun, Melville, Parkside, Prince Albert, Saskatoon, Sexsmith, Swift Current, Torquay, Valhalla Centre.

Iver Iversen, President.

To the Norwegian Lutheran Church of Canada:

Dr. I. Iversen, President

Dear Brethren:

Grace and Peace!

It is with mixed feelings of joy and sorrow that I greet you at your convention at Saskatoon. I rejoice as I see the work of our Church in the Kingdom of God, continued in Canada. Vacancies being filled by new workers. God answering our prayers to send laborers into his harvest Matt. 9:38. But sad to feel that I no longer am able to be with you in the work in which it was my joy to have a part. May God be with you and bless your convention, and may brotherly love prevail in all your deliberations.

Your brother in Christ

J. J. Akre.

Resolutions

1. Be it resolved that the Canada District express its gratitude to Almighty God for the blessings enjoyed during the past year, and for the opportunity of again convening in District Convention.

As this is the Centennial year of the Norwegian Lutheran Church of America, we are especially thankful for the great progress which our Church, under God's providence, has enjoyed during these hundred years.

Be it further resolved that the Convention would urge upon congregations and individuals to continue steadfastly in the same spirit of willing sacrifices for the extension of the Kingdom in our midst.

2. Be it resolved that a vote of thanks be extended to Zion Lutheran Congregation and its pastor, B. O. Lokensgard, and the ladies of the congregation for the cordial hospitality they have shown to the visiting pastors, delegates, and friends, and for serving delicious and reasonably priced meals.

Be it further resolved that the District express its heartfelt thanks to Pastor B. O. Lokensgard for his faithful service during the eleven years he has labored in our midst.

3. Be it resolved that the convention acknowledge with deep gratitude the untiring efforts and devotion manifested by Dr. I. Iversen in the fulfillment of his duties as president of our District. May God continue to grant him health, strength, and wisdom to carry on the work through another term of office to which the convention has elected him.

4. Be it resolved that the Norwegian Lutheran Church of Canada in convention assembled express its appreciation and gratitude to Dr. J. A. Aasgaard for the interest shown by him in our welfare, for the influence he has exerted in our behalf, and for his constant willingness to assist our different boards and committees with his ripe judgement and kind advice. May the Lord of Harvest grant him yet many years of service and usefulness among us.

5. Be it resolved that the convention express its appreciation to Dr. A. J. Bergsaker for taking time off from his many activities to pay us a visit, and inspire us with his presence and good advice, based on many years of experience.

6. Because God advises us to bring our offerings to Him, Mal. 3:10: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it", and because many have experienced the blessings of voluntary tithing:

Be it resolved, that this convention go on record as favoring this method of giving to the Lord's work, and urge all the members of our congregations to give the system of tithing a fair trial.

7. Be it resolved that the District of Canada appreciates very much the interest expressed in Rev. J. J. Akre's message to the convention, and gives thanks to God for the long and faithful service that Rev. Akre was permitted to render in this district.

It is the hope and prayer of the District that Rev. J. J. Akre may still enjoy health and happiness in the year to come. Be it further resolved that the secretary of the District be instructed to communicate the above resolution to Rev. Akre.

Some of the formerly active members of our Church are now hindered from attending our convention by sickness or old age.

Be it therefore resolved that this convention instructs the District Secretary to send words of greeting from the convention to Rev. J. P. Tandberg, Bawlf, Alta.; Mr. O. Kirkwood, Calgary, Alta.; Mr. Axel Vinge, Torquay, Sask.; Rev. T. J. Langley, Lake Alma, Sask.

8. Since several individuals and groups such as the John Anderson estate, Mrs. Bergquist of Bawlf, Alta., Mrs. Hjalmar Holland, Moorhead, Minnesota, and the

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge, Ryley, Alta.
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Elections

Officers of the District:
President, Dr. I. Iversen, Saskatoon (1949)
Vice-pres., Rev. K. Bergsagel, Wpg. (1945)
Secretary, Rev. J. T. Dahle, Prince Albert (1945)
Treasurer, Rev. E. B. R. Haave, Edberg (1945)
Stewardship Secretary, Rev. A. M. Vinge, Ryley (1944)

Lay Members on Church Council:
Ludvig Peterson, Round Hill, Alta. (1949)

Alternate Member on Church Council:
S. Ness, Camrose, Alta. (1949)

Board of Trustees:
Rev. A. K. Odland, Bawlf, Alta .. (1946)
H. L. Eglund, Midale, Sask. (1946)

Board of Education:
Rev. H. L. Urness, Bulyea, Sask. (1946)

Board of Management of Outlook College:
Rev. J. T. Dahle, Prince Albert .. (1946)
P. J. Hendricks, Outlook, Sask. .. (1946)
Rev. M. B. Odland, Swift Current (1944)

Board of Parish Education:
Rev. A. M. Vinge, Ryley (1944)
Rev. J. B. Stolee, Viking (1944)
Rev. M. S. Johnson, Edmonton .. (1944)

Board of Home Missions:
Rev. K. A. Knutson, Cabri (1946)
Peter Frostad, Weldon (1946)

Board of Charities:
Rev. K. O. Kandal, Wetaskiwiin .. (1946)

Board of Management of "Shepherd":
Board of Home Missions.

Editor of "Shepherd":
Rev. A. M. Vinge, Ryley (1944)

Business Manager of Shepherd:
Rev. J. B. Haave (1944)

Akre Sisters, Minneapolis, Minnesota, and Dr. Martin Nordgaard, East Orange, New Jersey, have kindly remembered our Lutheran Theol. Seminary at Saskatoon, Sask., with substantial gifts:

Be it resolved that this convention make special recognition of such gifts and instruct its secretary to send letters of acknowledgement and thanks on behalf of the District to such donors.

9. Since God in His wise counsel has seen fit to remove Rev. O. L. Falkeid from his field of labor and admit him to the home of many mansions

Be it resolved that this convention express its gratitude to Almighty God for the services rendered by this faithful servant, and extend our expressions of sympathy to the bereaved family. May God in His mercy console and strengthen the sorrowing family and guide them, "beside the still waters" to the blessed reunion of the children of God.

Respectfully submitted
A. H. Solheim
Marvin E. Arneson.
Gerhard Aarestad.
*

Resolutions of Committee for Parish Education

Be it resolved that:
1. We thank God for the privilege of serving Him among the children.
2. We express our appreciation to the Sunday School and parochial school teachers of our District for their faithful efforts in our Sunday Schools and Vacation

The Camrose Circuit Meeting was held at Bethany Church, Donalda, Pastor E. Haaves parish, on June 18—20. Due to heavy rains only few visitors were able to be present. Friday afternoon a prayer session was held and the text, Matt. 25: 1—13 read. Its main thoughts were pointed out, and a number of questions for discussion were mentioned by pastor Haave.

By Saturday morning the president, Rev. Kandal having arrived led the meeting. Mr. L. J. Hoveland led in devotion, after which Dr. Iversen introduced the theme. He noted how chs. 24 and 25 both deal with the last times and form a frame, as it were for the parable of the virgins. Most of Jesus parables of the kingdom of heaven depict present characteristics but this one begins with the word "then" implying then end time. The gist of the parable is found in the last verse, "Watch therefore, for ye know not the day nor the hour".

At the afternoon session Leonard Bergum led in devotion, which was followed by a short business session. Pastor E. Haave was appointed temporary secretary. The secretary's and the treasurer's reports were read and accepted as read. In view of the small representation it was decided to leave the main business til the fall meeting. Rev. Kandal mentioned the possibility of having the fall meeting in connection with the Circuit centennial celebration. It was decided to send \$15.00 to the Lutheran Book Mission. The president welcomed Pastor and Mrs. Haave, who had come into the circuit since the last meeting. Discussion of the theme continued for the remainder of the session.

At the Sunday morning service Rev. Kandal laid the cornerstone of the church Then followed the dedication of the church, conducted by Dr. Iversen. Dr. Iversen preached on 1 Cor. 3:16—17, emphasizing the thought of the temple. Solomon's temple was a place, not for the assembling of the people, but nevertheless where God was to be found by those select persons who were admitted into it. In the New Testament, Paul says "ye are the temple of God". We should live, therefore, governed by this truth, that we are such temples, prepared persons through faith in Jesus Christ. Then too, we will live in the blessed hope of Rev. 21. The Circuit offering amounted to \$31.45.

Sunday afternoon, John Vikse led in devotion, reading from Jn. 10 concerning the Good Shepherd. A new altar made by Mr. Collin, and an oil painting by Mr. Daciuk, both local men, had been placed in the church recently. The picture reminds of Jesus, the Good Shepherd, who laid down His life for the sheep, and yet leads them on into life abundant. The history of the congregation, which will be forty years old this fall, was read. Many took part in the communion service which followed. The Bethany choir, led by Oscar Jerstad, sang two numbers on Sunday — "My God How wonderful Thou Art" and "Beautiful Savior".

The remainder of the session was given to the discussion of the theme. Some of the thoughts were: True Christians and false, can be very much similar. True faith in the Lord Jesus is needed NOW. I must

schools.

3. We express our appreciation to the Education Office of our Church for its maintenance of the school aid fund which has done much for the support of parish education; and also to the Norwegian Lutheran Teacher's Association. We urge our people, both as congregations and individuals, to support these organizations in their work.

4. We encourage our young people to attend our Bible Institutes, Bible Camps, and Christian Colleges in order to better qualify as Sunday School teachers and workers in all phases of Christiaian Education.

5. That we appeal to our congregations to assume greater responsibility for the christiaian education of those in outlying parts of their parish.

6. That we appeal to our Christian men to take a more active part in all phases of Christiaian education.

7. That the importance of memory work be stressed in Sunday School.

8. That in our Lutheran radio broadcasts special programs be given every year to stress the importance of Christian education both in the homes, and in the Sunday schools and parochial schools.

Respectfully submitted,
A. M. Vinge
J. B. Stolee
M. S. Johnson.

live in daily, humble confession of sin, and with faith in the merits of Christ. "Oil" no doubt refers to faith in Christ, or God's grace unto salvation. It is the Holy Spirit who must be allowed, not just once for all, but daily to endue us with this grace. — May God continue to bless this Word upon our hearts.

The means used to come to church those days reminded of the ones used by those who long before had helped to begin the work of the congregation. Wagons and buggies can be used yet if the desire to hear the Word of God is only great enough.

A hearty thanks to all the friends for their kind hospitality and help during those days.

E.B.R.H. Sec. pro tem.

In Memoriam

In loving memory of Mr. T. T. Jevne who passed away June 8, 1942.

*The Pearly gates were open
A gentle voice said, "Come"
And with farewells unspoken
He gently entered home.*

Ever remebered by his loving wife and family.

Gift to the Shepherd \$1.00.
Mrs. T. T. Jevne.

MEMORIAL GIFTS to the "Shepherd"

Miss Laura Eng, 1516, 10th Ave. So., Minneapolis, Minn. \$1.05.

Mrs. Ulrika Peterson, Oscar and Samuel Peterson, Sloan, Iowa. \$3.15.

The above is given in memorial or memory of the late Mrs. Oscar Mossing.

—H. F. Johnson.

Card of Thanks

We wish to express our sincere thanks for acts of kindness, memorial gifts to missions, S.L.B.S., and the "Shepherd"; for the many messages of sympathy extended to us, both orally and by the written page, during the illness and death of our loving wife, dear mother and daughter.

Mr. Oscar Mossing and family.
Mr. and Mrs. Lars Iverson.

Rose Marie Aandal

Word has just reached us that Rose Marie Aandal, daughter of Pastor and Mrs. Marting Aandal passed away. We extend deepest sympathy to the bereaved.

—V.

O Kom til Jesus

O Kom til Jesus, O kom til Jesu!
Dette livet er saa kort;
Det iler hastig bort;
Men kom til Jesus, Han gi'r' dig livet,
Som varer til al evig tid.

Al syndebyrde, Han vilde bere,
For vi skul have det evig liv;
Og Jesus lever, og vi skal leve,
I al evig tid.

O Kom til Jesus, O Kom til Jesus!
Den gleden her, den er saa kort;
Den iler hastig bort.
Men kom til Jesus, Han gir dig glede,
Som varer til al evig tid.
Han har kjøpt os ifra synden
Han har gjort os evig glad.

O Kom til Jesus, O Kom til Jesus!
Tag mot hans store kjerlighed
Og mod gleden, og mod livet
Som varer i al evighed.

O Kom til Jesus, O Kom til Jesus
I evig herlighed han bor
For stor blir gleden, ok skjøn blir sangen
Naar vi faar skue vor Jesus kjer.

O tak O Jesus, O tak O Jesus,
For din store kjerlighed
Og for gleden, og for livet
Som varer i al evighed.

Hansine Vaksdal.

Den ramte samvittighet

Naar noen fremsetter kravet om at Gud alltid skal settes paa første plass, og ikke paa tiende, og folk ser at deres forstyrrede følelsesliv er truet, saa er det ikke merkelig at de blir ille berørt. Naar evangeliet forkynnes i den Helligaand vil det enten overbevise eller vekke forbitrelse. Den ramte samvittighet prøver paa aa slaa igjen.

FRA SYD AMERIKA

Nedenstaaende beretning fra Syd Amerika kan kanskje synes, for endel av vore lesere, at være utrolig. Dog det er nok den nøkne sandhet, og slet ikke overdrevet.

Vi selv har talt med en av missionærerene fra det strøk, pastor Andrew Larson, som fortalte os at han hadde set selv, og saalangt fra at være overdrevet, saa var der mere til det end pastor Salte forteller.

Missionær Olson fra Frikirkens mission i Kina, talte ved et missionsmøte her for et par-tre aar siden om djevlø-besettelser i Kina. Han fortalte om ting han hadde set selv, saa utrolige og fryktelige at det trodser enhver beskrivelse.

Satan er nok en levende virkelighet. Hvor godt at "vi med os har en mand som dem kan binde."

—Red. Broderbaudet.
* * *

I berøring med onde aander

Det er ikke altid at den onde aande verden som vi vet eksisterer er saa virkelig for os. Vi kjender dens angrep iblant, og vi vet ifølge Ef. 6:12, at vi er i stadig kamp imot denne usynlige aandsmakt av mørkets fyrste. Her paa missjonsstasjonen har vi nylig vært i berøring med denne onde aande verden paa en mere merkbar maate end vi kunde tro det var mulig. Hvad jeg vil berette i denne henseende vil høres utrolig ut, men vi har alle set det her. Mange vil vel bare ta det som et eksempel paa overspendte nerver og livlig fantasi. Men for os var det en oplevelse og et bevis paa hvad det vil si at være i de onde aanders makt.

En ung pike i 20-aars alderen kom her til paa vei til sit hjemsted. Hun hadde vært paa et andet sted og der vært i berøring med evangeliet, men vistnok ikke blit frigjort. Hun var her i tre dage. Samme kveld som hun kom fortalte de som var med hende at denne unge pike hadde vært plaget av en ond aand i fire aar. Gjennem bøn hadde den onde aand forladt hende for en tid, men da der ikke hadde vært fuld overgivelse til Gud, hadde det hendt at den onde aand var dommet tilbake. Den plaget hende med at kaste sten paa hende, eller andre ting. Det vilde endog gaa saa langt at den vilde ta hende ut om natterne. Den gav hende penger og klær, men plaget hende ellers meget.

Første morgen hun var her kom jeg ut paa kjøkkenet. Hun var der, og uten at vi kunde se hvor det kom fra, kom det en sten, som traf komfyren. Jeg gav ikke mer akt paa det. Litt senere kommer der en anden sten efter hende. Vi forstod da at det var noe særlig paa ferde. Vi skulde netop ha andakt efter frokosten og bad hende om at komme ind i spisestuen. Saa snart hun hadde sat sig kommer en sten ind døren efter hende. Huset er bygget slik at det er aldeles utelukket at noen utenfra kunde kaste noe ind. Efterpaa skulde hun hjelpe til at vaske op. Hun like det ikke, for hun sa: Det har hendt saa ofte at stentøi er blit knust av de onde aander naar jeg vasker op. Men vi vilde hun skulde prøve allikevel. Men hun hadde ikke faat begynt før en sten kommer med god fart ret i stentøiet og knuser en skaal. Om en kort stund kommer en anden sten, saa stor som en knytneve og lander ret paa komfyren saa ringerne blev slaat av. Vi bad hende da om at sette sig i et av rummene alene. Men ogsaa der blev det kastet paa hende. Saa bad vi hende om at komme ind i værelset hvor jeg og Galdamez hadde sprokkklasse. Saasnart hun kommer ind kommer en anden sten efter hende. Slik holdt det paa mer og mindre hele dagen. Om kvelden bad vi atter for hende og gik til ro.

Neste dag begynte det paa samme maate. Hun kunde nesten ikke komme ind i kjøkkenet uten at noe blev slaat i styker. Om kvelden var hun og tjenestepiken paa se nme rum. Med ett hører vi et farlig leven derinde. Vi maatte se hvad det var. Vaskkevands fatet med litt vand i var blit slynget mot veggen. Noe lignende hadde hendt om eftermiddagen Hun stod da og dynket klær for strykning. Vender sig bort et øieblik, og da blir øsen som hun hadde vand i kastet mot veggen, og da hun skulde se efter øsen var den paa sin vanlige plass paa veggen. Mens vi stod der i rummet om kvelden kunde vi se at flere ting blir likesom tat op og kastet, altid i retningen hvor piken var. Vi samlet os da i rummet og bad. Alt blev da stille for en tid, men senere begynte det igjen. Vi naatte ind til hende igjen. To-tre ting blir kastet efter hende mens vi ser paa, ellers var det lett at tro at hun kunde gjort det selv,

(Fortsat paa side 3)

Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD
Hyrden
JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Juli, 1943

LØFTERNE KAN IKKE SVIKTE
Luk. 8, 50

Mange med mig har sikkert oplevet at et ord fra skriften plutselig er blit levende. Vi har kanskje lest det flere gange før, men ikke syntes det sa noe spesielt til en. Slik ogsaa med dette ord fra fortellingen om Jairus' datter. Det har bare været en beretning fra Jesu liv.

Naar jeg nu igjen har lest det, er det blit et straalende budskap med en vidunderlig trøst fra himmelens Gud. Les det om igjen og hør løftet: *Hun skal bli frelst!* Det slaar tilbake som det herligste ekko med svar paa et forpint hjerterop om helbredelse og frelse for det kjære barnet.

Det er sikkert mange som ogsaa i vore dage er i nød for sine kjære. Omstendighetene har skilt dem ad, og det er ytterst vanskelig at komme i forbindelse med dem. Mer end en gang har de vrid henderne og sukket: Hvordan skal det gaa barnet mit, manden min, hustruen min?

Og saa kommer løftet som aldrig svikter: Hun skal bli frelst! Frykt ikke! Bare tro! Det skal nok bli redning.

Aa, hvor Gud er god! Han forstaar os i vor nød som ingen anden. Hvor han vet at sende den trøst og hjelp vi trenger!

Hør det en gang til: Hun skal bli frelst! Og forsøk at hvile i det.

Noen av leserne har kanskje en eller annen kjær de vil ha med til himmelen? Idag ser det haapløst ut. Synden har faat tak i de kjære. I stedet for at komme nærmere Gud, er de stadig glid lenger og lenger bort fra ham. Idag er barnet en bortkommet søn eller datter ute i det fremmede land, død for hjemmet, død for alt gudsliv, utenfor fars og mors indflytelse. Det eneste en kan gjøre er at falde ned for Jesu føtter slik som Jairus gjorde.

Kjære nedtrykte sjel Er du opmerksom paa hvilken forrett det er og for hvem det er du faar lov til at bringe dine kjære?

Det er til ingen mindre end han som har liv og død i sin haand. Men som ogsaa gik i døden for at frelse syndere! Han som blev naglet til Golgata kors og med sit blod gik ind i helligdommen for at finde os en evig forløsning. Og det endnu mens vi var syndere!

Aa! La os aldrig bli trette av at bringe vore sønner og døtre — vort land og folk — til Jesus. Forjettelsen lyder: Hun skal bli frelst! Frykt ikke! Bli bare der inde hos din Frelser i stilhet og tillit. Det gir ogsaa styrke.

Hvor det er blit godt ogsaa for mig personlig at bli der inde hos Jesus med mine kjære. Det har gjort mig stille og tryg. Jeg faar si til min sjel: Frykt ikke! Herrens løfter svikter ikke. Heller ikke naar det gjelder din egen frelse.

Ja du svikter ikke,
jeg i dine blikke
leser naadens bud.
Naade for hver synder
som i troen skynder
sig hen til Gud.
Il da, il min Jesu smil
spaar i tvilens øieblik:
Ja, du svikter ikke.

—Einar Rüiber.

Gud er konge

Kongen er den øverste styrer her i landet. Ingen lov trer i kraft uten hans underskrift. Men det er ingen hemmelighet at den virkelige makt ligger ikke hos ham personlig. Der holdes hver uke statsraad hos kongen. Der blir forelagt ham en rekke saker og beslutninger. Men ingen venter annet enn at han skal gi sitt samtykke til alt sammen.

Slik er Gud konge for mange menneker ogsaa. Han vises sømmelig ære. Han staar uomtvistet som den øverste. Og man ønsker at hans vilje skal skje i alle ting. Men det foregaar nok ofte slik at sakene blir lagt frem for ham, kanskje hver dag. Saa ber man om Guds velsignelse.

Venter du at han nekter aa gi den, nekter aa godkjenne?

Gud lar sig ikke spotte. Skjønner du ikke at det er Han som skal vise dig planene?

—T.

Pastor J. J. Akre forteller i anledning av sin aatti-aarsdag

Ved aa blade litt i "Prestekalenderen" blev vi var at pastor J. J. Akre, tidligere distriktspresident i Canada, er født 14 april 1863. Altsaa han snart aatti aar. Vi til- lot oss saa aa be den ærverdige prestemann ved leilighet aa titte innom paa redaksjonskontoret. Og den glede gjorde han oss. Praten kom i gang. Og her er noe av det vi snakket om.

"Er De født i Norge?"

"Ja, det er jeg. I herredet Strandvik, Fusa prestegjeld, i Midt-Hordaland paa Norges vestland. Men jeg var bare aars- gammel da familien flyttet over havet."

"Hvor er saa Deres hjembygd her i Amerika?"

"Det er Granite Falls-egnen i vestre Min- nesota. I Bergen menighet, noen mil ve- stom Granite Falls vokste peg op."

"Hvor lenge er det siden De blev ordi- nert til prest?"

"Det var femti aar siden forleden juni. Jeg var blitt teologisk kandidat vaaren 1892 fra Augsburg Seminar, som da var den Forente Kirkes presteskole, og blev ordi- nert paa kall fra Kindred, N. D. Ordina- sjonen fant sted i Dawson, Minn., paa et noksaa stormende aarsmøte. Ordinator var formann Hoyme, som da var i sin beste alder, knapt 45 aar gammel."

"Erindrer De noen av de medvirkende prester?"

"Ja, jeg husker at pastor M. Falk Gjert- sen presenterte kandidaten for menigheten. Og aller best erindrer jeg at min egen kjære sjelesørger, Ole Løkensgaard, var med. Det var det aar han tiltraadte bestyrerstillingen ved lærerskolen i Madison."

"Naar blev De først prest i Canada?"

"Det var ikke før ca. 27 aar efter min ordinasjon, altsaa i aaret 1919. Da blev jeg prest i Winnipeg, og var i den stilling i fire aar. Saa blev jeg valgt til aa bli distriktsformann Laviks eftermann, — først for den to-aarsperiode som var igjen av hans termin. Da jeg traadte av som di- striktsformann, i 1935, var det dr. Lavik som blev formann efter mig for de to aar som stod igjen av min termin."

"Hvor bodde De under Deres embedstid som distriktsformann?"

"Jeg fortsatte aa bo i Winnipeg. I de dager var jernbanene liberale med fripass for kirkelige tilsynsmenn, saa reiseutgiftene var smaa selvom storparten av arbeidsfel- tet laa langt vestom Winnipeg."

"Ja, de aarene blev vel saa aa si et ene- ste reiseliv for Dem?"

"Det skulde jeg mene. Det var aa være paa farten omtrent hele tiden."

"Var paakjenningen svar?"

"Nei, jeg kan ikke si det heller. Jeg var aldri i noen situasjon som egentlig kun- de kalles farefull. Eftersom jeg blev eldre — og jeg var jo 72 aar da jeg traadte av — følte kjøreturene til og fra stasjonene, ofte over temmelig lange avstander, litt be- sværlige ved vinters tide."

"Det var vel ikke alltid De fikk godt varmt hus heller naar De kom frem efter slike kjøreturer?"

"Aa nei, ikke alltid. Jeg husker engang jeg var gjest hos en stasjonsmester paa en temmelig ensom stasjon, hvor huset var forferdelig trekkfult; og været var bitterlig koldt. Vertsfolkene var imidlertid gjest- friheten selv. Da det blev sengetid, sa husmøren: "Ja, her er sengen, som De kan ha alene om De vil. Men jeg tror jeg vil foreslaa at De tar vaar eldste sønn som sengekamerat — for varmens skyld." Jeg fulgte raadet, og fant i nattens løp at det var et godt raad."

"Var De noen gang paa visitas helt oppe i Peace River-strøket, — nordom Fort St. John, egnen som dr. Lavik engang i "Folk- ekalender" kalte *Farthest North*?"

"Aa ja da, der var jeg ved fler enn en anledning. Første gang jeg var der, maatte vi kjøre svært langt, for da gikk banen bare til Sexsmith. Nu er det tildels lettere, siden jernbanen fortsetter til Dawson Creek, som for resten ligger over i provin- sen British Columbia. Der oppe er det at presten Peder Ellingson, som slett ikke er noen ungdom lenger, har utført en trofast gjerning. Ofte gikk han tilfots lange strek-

ninger."

"Falt det i Deres lodd ogsaa aa maatte bruke apostlenes hester paa slike turer?"

"Nei, aldri. Folk var saa snilde; de sør- get alltid for skyss naar formannen kom!"

"Saa De stor forandring i spraaksituas- jonen i løpet av Deres ca. 16 aar i Cana- da?"

Ja, men den utviklet sig saa gradvis at den egentlig ikke blev noe svært problem. Til aa begynne med var saa godt som alt vaart arbeide paa norsk; men litt om senn blev mer og mer engelsk benyttet, baade i det direkte menighetsarbeide og ved møter. Overgangstiden, som jo ennu varer, er blitt lettet derved at noksaa mange av de unge forstaar norsk, selvom deres talespaark er engelsk."

"Mener De at spraaksprøsmålet frem- deles utgjør en alvorlig hindring for nær- mere samarbeide mellem de forskjellige lutherske virkesamfund i Canadas prærie- provinser? Disse samfundsgrenser har sin grunn i forholdene her i U.S.A., ikke sant?"

"Selvsagt har de det. De er blitt til ved misjonsarbeide av de forskjellige synoder her i statene. Paa Deres første spørsmaal maa jeg svare at jeg tror ikke spraaksprø- smailet er noen egentlig hindring i veien for den samling av lutheranere i Canada som bør komme. Spraaksprøsmålet er nu blitt *lokalsak*, en som menighetene an behandle selvom de blir en samling i centralstyre."

"Tror De at opprettelsen av eget preste- seminar for Canada Distrikt vil ha stor be- tydning for kirkens vekst der oppe?"

"Der stiller De et spørsmaal som ikke er saa helt lett for mig aa svare paa. Sa- ken er den at jeg var blandt dem som men- te at betydningen av egen presteskole i Ca- nada ikke var saa stor som flere andre trodde. Der var forskjellige sider ved saken som gjorde at jeg ikke kunde ivre for den. Men nu naar seminariet er op- rettet, ser jeg i det hele anderledes paa den sak. Saaledes er nu i virksomhet som prester flere unge menn — særdeles vel- skikkede unge menighetshyrder — som maa skje ikke hadde naadd frem til det maal uten det nye seminar. Og jeg forstaar ogsaa at der er noe i argumentet at landets egne sønner er de som vil se paa prestegjer- ningen i Canada som sin livsgjerning. I alle tilfeller gleder jeg mig over et hvert tegn paa fremgang for seminariet i Saska- toon, og jeg ber Gud la det bli til stor vel- signelse for kirken i Canada."

"Minnes De en eller annen oplevelse, enten fra Deres prestetid i Winnipeg eller fra Deres formannstid, som De mener kun- de være av interesse for "Lutheraneren's lesere?"

"Der kunde vel være mange slike. Men jeg skal faa berette om en. De har vel gjerne hørt at det i mange tilfeller har vært vanskelig aa naa mange av innvan- drerne fra Norge i Canada. Og det er meget i det. Mange av dem kom fra helt indifferente kretser i Norge. Og andre vil- de ingen forbindelse ha med *norske* kirker; de vilde ja før jo heller gaa helt op i det kanadiske miljø. — Men der er en annen side ved saken og; den viser at Ordets sæd bør saes alle vegne, selv der hvor alt synes aa falle langs veien.

Vaar menighet i Winnipeg holdt en lute- fisk-supper. Dit kom en mann som jeg ikke kjente før. Han saa ut som en "fallen størrelse." Jeg gav mig i prat med ham, og bad ham komme til gudstjenestene. Han sa, han vilde det. Og gjorde det ogsaa. Jeg fikk snart mere kjennskap til ham. Han var sønn av velstaaende folk i en norsk kystby, folk som samtidig var kristelig in- teresserte. Men han reagerte tidlig over- for hjemmets interesser, kom i slett sel- skap, begynte aa drikke. Til slutt blev han sendt ut av landet. Kom til England, og blev gift er med en engelsk dame. Men hans hang til drikk tiltok. Da konen døde, kom han til Canada. Og gikk nu og drev som et vrak paa Winnipegs gater.

Som sagt, han kom til kirken. Snart efterat han begynte aa komme til kirken, fikk Gud tak i ham. En søndag han kom inn blev nettop sunget salmen "Gud Helling Aand, i tro oss lær." Det grep ham sterkt, for nettop den salmen hadde de i hans barn-

(Fortsat fra side 2)

men det er utelukket, da vi alle saa det med egne øine. Piken selv var saa skremt nu at hun bad om at vi ikke maatte gaa fra hende. Hvor hun kom fra hadde de og maattet være hos hende om netterne naar det blev altfor galt, saa Galdamez og jeg redet en seng utenfor rummet hun var i og hadde døren aapen resten av natten.

Neste dag var der rolig til utpaa effter- middagen, da begynte det igjen. Endog en ring blev tat av hendes finger, strekt ret ut og kastet ned i bibelen som hun sat og leste i. Det saa ut som det eneste der kun- de holde den onde aand i age var bøn. Det var rolig om kvelden og hele natten.

Piken fortalte selv at det hendte om net- terne at den onde aand vilde tale til hende. Hendes nærmeste er katolikker. De hadde tat hende til erkebiskopen for Boyaca, men han kunde intet gjøre for hende. Det endte bare med at de onde aand knuste bisko- pens helgen statuer og avguder. Da var det at noen misjonærer hadde faat fat paa hende. Hun hadde vært hos dem i tre maa- neder. Nu skulde de til Staterne paa ferie og kunde ikke ha hende lengere. Hun skulde da gaa tilbake til sine folk. Det var ondt at sende hende ivei, men da en av vore misjonærer er meget nervøs paa grund av sykdom kunde vi ikke beholde hende her heller.

Det er aldrig blit saa levende for os før hvad de onde aand vil og kan gjøre der hvor de faar raaderum. Paa samme tid som de plaget denne stakkars pike slig, saa saa det ut for at de ut for at de fik ikke lov at gjøre hende stor skade. Det var vesentlig mindre ting som de kastet efter hende. Hun fortalte at de engang hadde kastet hende ned av et bord saa hun hadde brukket en arm.

Nu vet jeg, at alt dette høres ut som en riktig gammel spøkeshistorie, men for os er det blit vireklig, de onde aanders virk- somhet.

Pikens navn er: Alicia Nino, (uttales Ninjo).

Vil du ikke mindes hende for naadens trone at hun maa bli sat virkelig fri, og løst fra de onde aanders makt.

Trygve Salte.
Broderbaandet.

En bøn for ham som drog avsted

Du som var med ham over havets bølger og bragte ham i land paa fremmed strand Hav tak, o Gud, fordi du altied følger med dine børn hvor end de gaar iland.

O land dit ord bestandig for ham lyse og led ham sikkert frem ad retferds vei, Og hjelp at han skal ei for pligten gyse I farens stund, Gud lad ham mindes dig.

Thi aldrig nogen spurv til jorden falder om ei din vilje det bestemmer saa Og mere verd er hvem som paa dig kalder Du er ham ner hvor ham mon gaa og staa.

Bevar hans sjel fra alle satans snarer I alle fristelser du staa ham bi Frels du ham ud av alle krigens farer og før ham hjem naar krigen er forbi.

Lad fred og referds sol klart for os skinne Lad krigens skyer den fordunkle ei. Lad hadet, frygt, og selvskikhed forsvinde og alle folkeslag tilbede dig.

Marie Brunger,
Inwood, Manitoba.

domshjem saa ofte sunget ved andaktene. Hans hjerte blev rørt, slik at han begynte aa høre efter og virkelig aa søke Gud. Jeg faar tro at han fant fred med Gud. Og han sluttet aa drikke. Senere reiste han tilbake til England, til sin kones familie. Jeg vet lite om hans liv over i England, men hørte at han døde meget plutselig der. Jeg haaper at han til det siste blev hos den Frelser som fant ham.

Jeg mener jo ikke at en lutfisk-supper er noe særs middel til aa vinne de forlorne paa, — tvertimot. Men her benyttet altsaa Gud det som et ledd i den kjede hvormed han igjen drog ham inn under Ordets gjen- fødende makt. Og det er kirkens opgave: aa søke og frelse de fortapte."

H.E.J.

The Privilege of Prayer
Mel.: *My God How Wonderful Thou Art.*

What privilege it is to pray,
In Jesus's Name to plead,
And to the Father-heart find way,
For Christ doth intercede.

Our sins, our wants, and every care
To Good we now can take;
We know He hears our humble prayer
Alone for Jesus' sake.

And "Whatsoever" we may bring
In faith up to His Throne,
He'll not withhold a single thing
In caring for His own.

He gives His children what they ask
Or something better still;
But when we pray, be this our task
To yield to His good will.

Lord Jesus, teach us how to pray
In patience and in faith
To know Thy will and walk Thy way
And for Thy answer wait!

God bless to us each hour of prayer
With others or alone;
Teach us to leave our burdens there
When pleading at Thy Throne!

We know that Thou wilt grant us grace
And give us what we need;
Thy will be done in all our ways,
For this alone we plead!

We thank Thee for this open door
Up to Thy Mercy-seat,
Where we can enter o'er and o'er,
Find mercy at Thy Feet!—C. K. Solberg.

Swift Current Circuit Luther League Convention held May 28-30

The convention was held in Scandia Lutheran Church (4 miles east of Cabri) K. A. Knutson, pastor.

The theme was Christian Loyalty which was presented by various speakers under different sub-topics as follows: Mr. J. N. Marken of Cabri, The State; Miss Cora Egland of Kyle, The Home (read by one of the Pastors); Ida Olson of Simmie, Religious Instruction; Student Pastor Henry Haugen of Kyle, The Luther League; Rev. R. C. Storsteen of Frontier, Lutheran World Action, Rev. M. B. Odland of Swift Current, The Church; and Rev. A. Tveit of Admiral, The Word of God.

Rev. A. Tveit conducted four Bible studies on the 1st Epistle of John. These proved inspirational and helpful to the believer as well as a call to the unbeliever to turn from the way leading to Hell and in repentance and faith to turn to the Lord Jesus Christ whose blood covers our sins. Thus we have fellowship with God, Joy, Peace and Life Eternal.

Sunday morning divine worship was held together with Holy Communion. Rev. O. J. Marken of Swift Current preached the confessional address and Rev. R. C. Storsteen of Frontier preached the convention sermon.

Special music was furnished by various groups. The Scandia Choir, The Massed Choir, and The Scandia Ladies Chorus under the direction of J. N. Marken sang several numbers. A trio from Simmie composed of Ida, Betty, and Vera Olson sang to songs. Lois and Norma Johnson of Stewart Valley sang a duet.

There was a good attendance at all sessions. There were people from the following places: Admiral, Batttrum, Cabri, Fosterton, Frontier, Hazlet, Kyle, Lienan, Pen-nant, Simmie, Stewart Valley, and Swift Current.

Annual election of officers was held resulting as follows: President, Rev. K. A. Knutson, Cabri; 1st Vice-Pres., Pte. O. J. Undseth, Batttrum; 2nd Vice-Pres., Edgar Moolin, Chambery; Secretary, Ida Olson, Simmie; Treasurer, Edward Engen, Dol-lard; Choir Director, George Gilbertson, Frontier; Auditors, Agnes Bue, Leader, and Evelyn Nyen, Simmie.

The Scandia Ladies Aid served lunch at noon and evening on Saturday and Sunday. A special thanks is due them for their work.

Collections at the convention were re-ceived for Circuit Luther League, Circuit Bible Camp Building Fund, and the Sas-katchewan Lutheran Bible Institute at Outlook.

A New League

A young people's Luther League has been organized in the Sring Valley Con-gregation in Rev. M. B. Odland's call. The officers are: Pres. Mr. James Berteig; Vice-Pres., Miss Eleanor Newton; Sec.-Treas., Mrs. Jack Nelson; Corr. Sec., Ar-ling Newton; Advisor, Rev. Odland.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

Greetings from our Executive Secretary

"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (II Cor. 5:15)

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, *that they may be saved.*" (I Cor. 10:33)

"Living unto Him who died for them and rose again" and "that they might be saved" is a picture of what we are trying to do for our young people through all the work of the Luther League. In all our work, our aim and prayer is that God may continue to use our organization even more effectively to lead the young people of America to knowing the Christ of their Baptism in a living personal faith through the Word and that they dedicate their all in *living* for Him and *working* for Him through their home church so that others may be led to Christ and be saved through His blood. *Young people saved by Christ to work for Christ is our program.*

The Luther League is a part of Christ's Church. It is Holy ground. We need to help our young people to realize that every assignment from the smallest committee to the most important office is Holy. When-ever you touch the Luther League, you are touching the Holy Church of Christ. This means that when we are called upon for something in our League, it is a call from God. We must therefore teach our young people to approach all League work with reverence, devoutness, prayer, looking to God for guidance, wisdom, and grace.

Since last year, much has happened. Thousands of our own Luther League boys are scattered over the world. Some have already given their lives for their country. Many are now in the front battle line. We thank God today for the many of our Lu-ther Leaguers who not only withstand temptation so as to live for Christ among their buddies in the army, navy and air service; but who are being used by God to win others, many unchurched and unin-formed, for Christ and His eternal Church. Our Luther League is at work throughout the world today as our own boys are at work for Christ while in the service of their country. We greet these boys in the name of our Saviour and pray that they may daily be filled with the fullness of God through His Word that the Calvary peace that passeth all understanding may sur-round them wherever they are. We pray earnestly that there may be peace and that all our boys may soon return home again.

This is no time for retrenchment at the home base. Occasionally we meet a dis-couraged pastor and Leaguers who say that so many are gone now that perhaps it is best to lay down the work. Christ says "Go". His orders are to march forward. It is true that the darkness is great and discouragements are many. But we have the power of the Gospel that no opposition can destroy. There are souls to be saved. There is work to do, and now we who are home must work so much harder and pray so much more. In our League work, we must concentrate on our high school group. If the war continues, many of these boys will soon be leaving. This is a time when Christian Leaguers at home must be willing to deny themselves for the sake of Christ, His Church, His Luther League. Too often we relegate the Luther League to the "left-over" department of our energy, time, and money. Now Christ calls for Cross-bearing Luther Leaguers who mean busi-ness in His Church. This is time for work. We need to make every effort to place the entire youth program also on the hearts of the entire congregation so there gets to be a deep concern in the hearts of all our people for the spiritual welfare of our youth.

In the Name of Christ, I call upon our Luther League to go forward with renewed zeal, devotion, and enthusiasm to conquer for Christ even the dark year which lies ahead. The local congregation and com-munity must be our emphasis. Every single confirmand in our community living and working for Christ must be our aim.

Ye Shall Be MY Witnesses
(Acts 1:8)

"For the Word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God"—I Cor. 1:18.

God's Word is living and is a power un-to salvation. The Christian's privilege—yea, his responsibility — is to hold forth the Word of life unto others. Those who bear the name of Christ and are saved could be better witnesses if they; (1) came apart and were separate from the world (II Cor. 6:17—18); (2) Realized and utilized the power of prayer to glorify the name of Christ (Mark 14:38); and (3) let the Word of Christ dwell in them richly (Jer. 15:16).

Much blessing could come to the Chris-tian through writing out the following ver-ses under the suggested headings, and then memorizing them:

(1) Separation: I Ki. 8:53; I Cor. 15: 33; II Cor. 6:14; James 4: 4—5; I John 2:15—16; Gal. 6:7; I Cor. 10:32; Rom. 12:2; 9; Rom. 13:4; Phil. 3:17—19.

(2) Power of Prayer: Jer. 33:3; Matt. 7:7—8; 11; John 14:13—14; Matt. 21: 22; Rom. 8:26; Rom. 10:13; Jas. 4:8; Eph. 2:18; Heb. 4:16; Matt. 17:20; Luke 11:1; Jas. 4:2—3.

(3) Power of the Word: Col. 3:16; Josh. 1:8; Ps. 19:7; Ps. 119:9, 11,42; Matt. 4:4; John 5:24, 39—40; Rom. 15: 4; II Tim. 3:16—17; I John 5:13; Phil. 2:16.

May we as Luther Leaguers be able to say with David: "Thy word have I laid up in my heart, that I might not sin against thee." Psalm 119:11.

—GL.

Our Luther Leagues and the Centennial Appeal

The director of the Centennial Appeal, Dr. A. J. Bergsaker, informs us that only 28 local Luther Leagues in our district have contributed to the Hundreth Anniversary Thank-offering of our church, and that not all of the pledges have been paid in full.

Is this as it should be? It is true, as was pointed out to Dr. Bergsaker, that the war has had a devastating effect on many of our local leagues. It is the experience of these groups that most of their members have gone into military service, or have left home for war work. All that is left is a near-skeleton, not finding it easy to carry on the work.

Yet it is likely the case that some local leagues that have not contributed could even now do so. To you comes the appeal once more to take your place among the many, both individuals and organizations, who have joined in the Centennial Thank-offering. If you have received any bles-sing from God through our church, then you should be along in this tangible ex-pression of thanks.

The Macedonians gave liberally because they had first given themselves to the Lord. Have you given yourself to the Savior? Do you in faith claim Him as your Redeemer? Then own Him as Lord of your possessions.

—G. O. Evenson.

Youth for Christ Circuit Standings	
Camrose	42.27
Edmonton	72.19
Manitoba	—
Moose Jaw	13.00
Peace River	1.75
Prince Albert	89.98
Saskatoon	30.19
S. Alberta	21.25
Swift Current	26.68
Yorkton	—
Total	\$297.31

Has your Luther League had a Youth for Christ Day? We are asked to raise \$500 in the Canada District in this work. This is possible if every Luther League in every circuit will do its share.

In our emphasis on a program of action, let us never forget that spiritual power necessary for action comes when we sit quietly in prayer and meditation at the feet of Jesus in His Word.

More About Raffling

One of the clear evidences of the sad spiritual conditions of today is the fact that many churches organizations sanction and employ money-raising methods which are definitely contrary to Christian principles — in other words, sinful. One of these is the raffling off of articles for a small amount per ticket, the proceeds going to the organization, while the "lucky" in-dividual secures the article. The method certainly is effective. The organization re-ceives say \$50.00 for an article worth \$10.00, the winner receives an article worth \$10.00 for 25 cents, and all the suckers having taken a chance to the extent only of twenty five cents congratulate the winner and do not miss their few cents at all. Any-way, the money was given to a good cause, the work of the Lord. So now those who have purchased these raffle tickets are co-workers with God. Isn't logic wonderful?

But God declares, "Thou shalt not steal." to steal is to take from someone else any-thing, no matter how small or cheap, by dishonest or deceitful means. In the above illustration the organization offered for sale chances on an article; not the article, but a chance on it, was offered for sale. With-out fair return for the money of those who bought tickets, it took \$40.00 more than the article was worth (no price ceiling here). Let a business place sell an article worth \$10.00 for \$50.00, and it will soon have the law on its neck. The winner took \$9.75 from others, for he paid only 25c for an article worth \$10.00.

It is argued that those who bought tickets were really giving the money in the first place. Well then, why ask them to buy tickets on an article? Ask them to give, announcing that the proceeds are for the work of the church. Don't offer something as a reward to one person who is a bit "luckier" than the others.

But then the receipts would not be so large, it is confessed. Whereby it is ad-mitted that some of these folks were not giving, but were taking a chance on getting something of value for almost nothing.

And it is contended that everything is a gamble, so why pick on raffling? A farmer gambles when he sows his grain in the spring, these sophists argue. Let's see. It is true that there is an element of un-certainty in a farmer's work. He has no guarantee in the spring that he will harvest a bumper crop in the fall. But is this gambling? To gamble is to take a chance on getting an unfair return at the expense of others. If farmers were gambling when they put their crops in the ground in the spring, they would agree that in a certain district all the crops would go to the "lucky" individual. This they do not do. Each one seeks to secure from his farm as good a crop and return as the season makes possible.

The Biblical way of rasing money for the work of the church is GIVING. We are to give of what the Lord has given us. The Lord loveth a cheerful giver. Give yourself to the Lord first, and you will out of love for Him gladly give a dollar where before you grudgingly gave a nickel, un-less you spent a quarter on a chance to thereby get an article worth much more.

With God all things are possible. Cer-tainly He is able to use the money given in selfishness, or extracted deceitfully. But the Lord never blesses the giver who has not given in love — neither does He bless that congregation spiritually which depends on shady means of securing money for its work.

You who are dishonoring the name of God among others because you are using questionable means of raising money "be-cause there is no other way to get it", why not try the way of faith and prayer? Open your hearts to the love of Christ, and let that love overflow in generous giving.

—G. O. E.

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